

THE EXPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



SWORDS AND PLOWSHARES
Courtesy of The Metropolitan Museum of Art

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THE CHURCH

We look at the Church as a model
Of all that is perfect and good.
We make of the Church an example,
And no one denies it - we should.
But let us with care and with prudence
Behold what we cherish and love.
And see with an eye which is single,
The Church, with its Gift from above.

To look at the flaw and the blemish,
To see the mistake and the stain
Is easy, it seems, for us humans.
We barter the health for the pain.
We give what is good for the worthless,
We trade what is grand and sublime,
And get in return just a pittance,
For minutes and hours of time.

'Tis easy to point to the preacher
And say where he ought to improve;
To hint of the ones in the choir
For going along in a groove.
To see that a thing needs correction
May be a commendable gift;
But O, for the work of the faithful,
Who tackle the problem - and lift.

To see a mistake is a blessing,
To stop there is really a sin;
For only the one who corrects it,
Is striving the blessing to win.
And everywhere, all of the Churches
Are looking for one who will do
The thing that will lift and advance it
My friend, is that somebody you?

-- M. E. Detterline

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The Difficulty Of FORGIVENESS

EDWARD ARCHER DAY

THIS message is addressed only to persons conscious of wrong doing.

If any of us have no sense of having sinned, then this is not for him. But let us be sure what we mean by sin -- rebellion against God and violation of His will. And then we had probably better examine ourselves in terms of at least four categories of sin, or of types of ways in which men do violate the will of God. The first category is that of the gross sins, sins of the flesh, such as murder, robbery, sensuality, drunkenness. These plainly are sins; certainly of that we can have no doubt. But perhaps all or most of us feel honestly innocent when these sins are mentioned. But a second category is that of the sins of temperament -- meanness, vindictiveness, the dominate or wreck complex, jealousy, ugly temper. Often these are practiced by more of us and do more harm than even the sins of passion. Tell God silently for yourself, as I must tell God silently for myself, are you scot-free, completely so, of all of these? We listened this morning to the reading of Jesus' greatest parable. That Prodigal son committed sins of passion, but note that he did come home again. But the older brother stands for sins of temperament. Bad temper like this, as Jesus so plainly saw, keeps some people from the father's house more hopelessly than sins of passion do.

Then, whether we like to recognize them or not, there are the sins of social attitude. Are we really the Kingdom's men for this world and the next, or are we Mammon's? Are you and I functioning fully and significantly as members of Christ's body or more actually representatives of one fairly recognizable economic and social class, or at least as anxiously would-be members of that

class? What is your individual impact on the thinking and action related to the social needs of our times? In terms of inescapable Christian social ethics what is your individual score? Are you -- or am I -- scot-free?

And we had better add a fourth category -- the sins of neglect. These are the kindnesses which we should have performed, but didn't; the obligations which we have failed to meet; the acts of stewardship for Christ and His Church which we should have carried through, but have not. How insistent Jesus was in stressing the importance of this type of evil! What was the trouble with the man who hid his talent in a napkin? What did he do? That was the trouble - he did nothing; he missed his chance. What was the trouble with the priest and Levite who left the victim on the road? What did they do? That was the difficulty - they did nothing. They went by on the other side. Answer within yourself now am I scot-free? Am I?

Sins of the flesh, temper, social attitude, neglect - we are caught, aren't we? Who among us does not share in the need for a gospel of forgiveness?

Today I am stressing the difficulty of forgiving sins, for it is hard to forgive sins - hard for us, hard for Christ. "Which is easier," said Jesus in the story of the palsied man, "to say, Thy sins are forgiven thee, or to say, Arise and walk?" You see, what our Lord means here. It is easier to tell a paralytic to walk - to meet any other human need - than to say, "Thy sins are forgiven thee."

Why was it hard for Jesus, Redemptive Love Incarnate, to forgive? In the first place, because He took sin seriously. It is easy to condone sin, to make light of it. But when one takes it ser-

iously, it is hard to forgive. Jesus knew that sin is rebellion against God's holy will. He not only knew sin's nature but He knew its consequences. As often said, He hated sin but He loved sinners. When you hear anyone talking about forgiveness light-heartedly as an easy matter, you may be sure that he is not forgiving sin. He is condoning sin, which is another affair altogether. To say that sin does not matter - that is not forgiveness. That is moral looseness. To condone sin is easy; to forgive it is hard. It has occurred to me that there seem to be two kinds of mothers. Some have no moral depth, no moral seriousness. When the son of such a mother wallows in vice, she will receive him again, condoning his sin, making light of it, making up more excuses for it than he could ever concoct. But some of us had mothers of a different type. They would have forgiven us, but alike for them and us, it would have been serious. They would have gone with vicarious steps to the gateway of any hell we had to enter and would have stood grief-stricken at the door until we came out. They would have put themselves in our places and felt upon their innocence the burden of our guilt. That is forgiveness. It always means self-substitution, self-giving. And it is not easy. "Which is easier, to say, Thy sins are forgiven thee, or to say, Arise and walk?"

In the second place, Jesus found it hard to forgive because He loved people. When you love some one deeply and another's sin hurts that person, it is hard to forgive. And sin always hurts other people. Nobody sins unto himself alone. When, therefore, one cares for people as Jesus did, it is hard to forgive. In the Gospels you find it hard for Jesus. You remember how tremendously severe Jesus was upon the Scribes and Pharisees. Perhaps the reason is revealed in verses like this, "Beware of the scribes . . . they that devour widows' houses, and for a pretense make long prayers." We never hear of Joseph after Jesus' early boyhood; probably Mary was a widow. He knew what it was for a woman to be left with a family of children. Time and again in His preaching He portrayed a widow as an object of His sympathetic and protective concern.

When, therefore, He was hard on the Scribes, one surmises the figure of His mother in the background of His mind. "They that devour widows' houses" -- that made it hard to forgive.

Recall for a moment George Eliot's story of Adam Bede. Perhaps you will remember Adam Bede's honest love for Hetty Sorrel; that Hetty was ruined by Arthur Donnithorne; and that she had a pitiful child with many attendant difficulties. Donnithorne, having tried desperately to make amends for that which could never be amended, goes to Adam Bede and asks forgiveness. Well, Adam gives it, but it is not easy. "There's a sort of damage, sir," says Bede, "that can't be made up for." Always our evil involves others and our hurt to them grieves our Lord. There is a merciful side to God and He forgives, but it is a miracle. Never take it lightly. "Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?"

In the third place, Jesus found it hard to forgive because forgiveness is such a terrific experience for the man who is forgiven. Perhaps one of you is saying that it is glorious to be forgiven. If any of you can say that light-heartedly, I am certain of one thing -- you have never been forgiven. To do somebody wrong, to be alienated from him, to be ashamed of yourself, and then by free forgiveness to be restored to the old friendship and trusted again -- surely that is the most humiliating experience that a proud man can go through. Forgiveness does not take away the fact of sin. The Prodigal had still been in the far country. Forgiveness does not take away the memory of sin. The Prodigal will never forget it. Forgiveness does not and can not take away all the consequences of sin. But one thing forgiveness does; it re-establishes the old personal relationships that have been broken by sin, and makes them deeper and sweeter by awakened love and responsive gratitude. That great thing forgiveness does -- and to have been thus alienated and then reconciled through forgiveness is about the most searching experience that the human heart ever goes through.

When, therefore, the gospel has invited men to forgiveness, it never invited them to a light-hearted place where sins are

ndoned. It has called them to the
oss. And they have always heard the
oss saying to them that it was hard
en for God to forgive. It costs. It
osts just what it always costs when
en forgive; love putting itself in our
ace; bearing on its innocence the bur-
n of our guilt. For whether a mother
rgives a son or God forgives us, a
oss is always at the center of it, and
is not easy.

We have been leading up to a final
imactic matter: no man's sin is ever
one with until it has come through this
ocess of forgiveness. Either your sin
as been forgiven or else it is yet in
ou as sin. That is about the most sol-
n fact in human life.

We know this most clearly when we
e at our best. We have our gross and

brutal hours when we forget our unfor-
given sins and when we let the roar of
the world fill our ears until conscience
cannot be heard, but ever and again the
finer hours return when we know that
unforgiven sin is still here precisely
because it is unforgiven. I cannot help
but think of the many unadvertised needs
that must exist beneath your and my
respectable exteriors. Who can sum
them up in their infinite variety? But
deepest of all, the unforgiven sins!
There must be many among us. Go down
into that secret place. Take out the un-
forgiven sin. For your soul's sake, get
rid of it! But there is only one way. That
way is the way of the cross - penitence,
confession to God, restitution to others,
if possible, and then pardon, cleansing,
forgiveness!

-- N.W.Seminary Bulletin



Christ Without ---

ROBERT LLOYD ROBERTS

WE have had many controversies in
Christianity. We have had and
now have many divisions in the
family or church of Christ. Christ has
ways been, and may always be a most
controversial figure. He stands alone,
unique in human history.

The New Testament picture of Christ
is rather consistent, and this is the norm
for which we should strive. But, even in
those early days of Christianity, we find
sects and parties in the church. Did
Christ teach salvation by faith or by the
works of the Law?

Coming down through the years is a
tendency to accept Christ with various
exceptions. We put up roadblocks to a
full acceptance of Christ in all His ful-
ness. So, we have a Christ without this
without that. We have a truncated
Christ cut down to our size. What does
not suit us, we remove. Some of these
alterations are trivial, but others are
fundamental and important.

Christ Without The Cross

Many social reformers accept the mor-
tal program in the Sermon on the Mount,
but do not want to hear about the Cross.
They feel that the crucifixion of Christ

is greatly overstressed by church lead-
ers. They say that too much attention is
drawn to this doing of a Man to death.
The atonement has little or no meaning
for them.

Others refer to the "slaughter-house"
form of Christianity, which deals too
largely in the blood of Christ. They say
that Christianity will be a more palat-
able religion if we get away from all the
sorrow and suffering and blood. They
want an esthetic religion.

We do not make too much of the death
of a prominent or great man in-so-far as
the manner of his death is concerned,
but this is not true of Christ. The assas-
sination of Lincoln brought death just
as surely as the crucifixion of Christ
brought death, but it is argued that we
do not attach much significance to the
manner of Lincoln's death. But the
Cross was essential to Christ; it was a
part of His atonement for the sins of the
world. But the real stumbling-block for
many is not the manner of His death so
much as the fact that it was an atoning
death. What they really want is an ordi-
nary physical death without any doctrine
of the atonement. But Christ, without the

atonement, could have but little value for this present generation. What we need is salvation.

Christ Without Miracles

There are those, too, who would like to have Christ as just a man, a great moral teacher without any miraculous or spiritual powers. They want a Christ who will fit in with our ideas of modern science. They want a materialistic Christ.

The miracles were as much a part of Christ as His moral teachings. They were signs which attested to His power. Some would like to think that the miracles were fables that later writers added to the Gospels. Others would like to think of the miracles as parables or stories, but not as factual accounts of real events. They say, "I can believe in Christ but I cannot believe that He fed five thousand with a few loaves and fishes. It is too much to ask that I believe that."

Christ Without the Resurrection

The Easter season is very unreal to many for they hold that the resurrection of the body is not an essential Christian doctrine. They hold it to be optional whether one believes in the resurrection or not. But can one be a Christian without belief in the resurrection of the body of Christ?

The Christ of the New Testament is a risen and ascended Lord. The tomb was empty, is the testimony of the Evangelists and Paul. We have no authority from the New Testament to have a Christ without His resurrection. Materialism is satisfied with a dead Christ.

Christ Without a Sonship

Countless accept the fact that Christ was the son of man, that He was a real being, a person who lived upon the earth many years ago, but they will not say He is the Son of God. They include the Jews, the Unitarians, and now the Materialists. They do not deny the reality of Christ, but they do deny Him more than human life.

The deity of Christ is a New Testament doctrine. We may be the sons of God, too, but Christ is the only begotten and well-beloved Son of God. We are heirs and joint-heirs with Christ of the promise, but He is the unique Son of God. Christ, without sonship is just a little higher than we, rather than the Second Person of the Trinity.

Christ Without a Second Coming

Then there are those who feel honestly that they have seen the last of Christ. To such He was a man named Jesus who died and was buried and His bones still lie in some tomb in Palestine. He is gone and will not come back again, is their opinion. A Second Advent is unthinkable to them.

The New Testament says that Christ WILL come again, that He is NOT dead, but ever liveth to make intercession for His people. We are not told when Christ will return, but we are told that even as He went into Heaven, even so will He come back again, and anything less than this is a truncated Christ, a partial Christ and not the Christ of the New Testament. This is to have a Christ without reality and without life and divine power. Do we really want such a mutilated Christ? To have Christ without - - is the same as to be without Christ.

Truncators of Christ

We may all be guilty of being truncators of Christ. We try to bend Him to our way of thinking. We try to force His gospel into our individual molds. A truncated prism is one that has been cut into two or more parts. It is a mutilated prism. That is what we too often do to Christ and His gospel. We cut them up into pieces. Like the iconoclasts, who smashed the images of the pagan gods, we mutilate the doctrines found in the New Testament.

A few years ago, historians were truncators of Washington and Lincoln and many another famous man and woman. It became a fad to be a detractor from the glory of the great. We wanted men to be of regular size, not king-size. We wanted our leaders to be no better than ourselves, or so it seemed. We wanted to prove that our idols had feet of clay.

It was picayunish for us to try to cut all men down to our little size, and to destroy hero worship. But, fortunately there has come a turning of that tide and we are now trying to find the good in the great men and women of the earth. It is not too popular, today, to be a carping critic, an inveterate fault-finder. So we may be moved to let the stature of Christ rise to its honest height again. Let Him stand in ALL His glory and stripped of neither His prerogatives nor His power.



The Editor's Columns



LIVING WITH PEACE OF MIND

AND when they had sung a hymn, they went out to the Mount of Olives. So reads the record. It was the time of the passover feast, and in the upper room, Jesus had broken the bread of holy communion and poured out the wine for His disciples. They had experienced fellowship with God and with one another. They had fortified themselves for the crisis which was about to break upon them with unleashed fury.

From the beginning of His public ministry, and probably before that, Jesus had been tempted to avert this crisis, to follow a course which would bring popularity and "increase His influence." So sharp was the contrast between His understanding of God's will and the religion of ecclesiastical authorities that He could not escape their hostility unless He compromised in His word and deed. Three times He had pointed out to His disciples the handwriting on the wall and warned them that they also would be hounded down. Now the supreme moment of testing had come, so they worshipped together.

Solitary worship is indispensable but it is not enough, fellowship in thought and prayer and action is required at the height of the storm. If our blessed Lord was in desperate need of fellowship, how much more, how infinitely beyond His need, is our own requirement of fellowship, with its fortifications, when the gale hits us. Imperative is it that we take time, plenty of time, for fellowship in the home, in the sanctuary, in the circle of the group. Fuller opportunity is provided God to sustain us when two or three are gathered together in

Christ's name, in corporate seeking and striving and re-enforcing. Sometimes crises can be foreseen and sometimes they hurl themselves upon us with sudden vehemence. Unbroken communion with God and sustained fellowship with loved ones and friends are the most precious of all divine gifts. *Kirby Page*

MODERN WEEKEND

While 1954 saw a slight decrease in the nation's automobile accident toll, nearly two million casualties were recorded.

Even with the slight improvement over the more than two million reported in 1953, the results are staggering.

The Travelers Insurance Company of Hartford, Connecticut report 35,000 people killed and 1,960,000 injured in 1954. Speed killed 12,380 people and injured more than 659,000.

Weekend crashes accounted for 13,980 killed and 678,000 hurt in 1954. Thirty-nine per cent of the deaths and thirty-five per cent of the injuries occurred on Saturdays and Sundays last year.

Three out of four auto accidents happened to passenger cars driving in clear weather on dry roads, and 78 per cent of vehicles involved in fatal accidents were traveling straight ahead.

The most dangerous day of the week is Saturday. For too many people, Saturday night is the time when drinking and driving are combined. No one knows how many traffic accidents are caused by drinking drivers, but everyone knows it is a major problem.

These are grim statistics. The above figures point out that accidents are heavy, even though state and community

(See page 212)

THE CHURCH *at* WORK



PATRIOTIC SERVICES

When patriotic services are anticipated, they should of course be planned to emphasize patriotism, but not to the exclusion of that larger patriotism needed in promoting international good-will. The pioneers of freedom and the promoters of peace must be honored together. It might be well to consider the use of each Sunday in July and August, or at least a portion of each, to stress this vital need in present day life.

A bit of biography often makes patriotism real to many who have accepted the patriotism of our forebears and our sons, in a matter of fact manner which permits them to carry on as usual in their business, their plans for tomorrow and their recreation. Patriotism is a must in the teaching and life of every honest citizen, not just for the few.

Remember, millions of our fellow countrymen have fought and died in "War to end War!" We know that what they undertook can be realized only through methods of peace. War is not inevitable. It is the enemy of all mankind. Its futility cannot be questioned. Its continuance is the certain suicide of civilization. Therefore, we must be determined, through His grace and guidance, to find the better way. Selfish nationalism, economic slavery, and militarism must give place to a better way. Americanism must come to hold the cause of peace its dearest. Peace must mean more to Americans than politics and party allegiance.

God, in His wisdom, set America in the midst of the seas. America's heart is the home of freedom, and when times come for her to protect her freedom and the freedom of peace-loving nations, America has taken her stand, counting

not the cost.

It is time for America to bend herself to the moral and spiritual redemption of her own household, and when that is accomplished, to join hands with all the peoples of the world who understand or seek to understand the meaning of life through the love of God. If the individual citizens of America, starting out with you and me, set our hearts upon this privilege with the same determination and forgetfulness of self, as Americans displayed on countless battlefields in the fight for right and freedom, we might rightly anticipate the coming of the Kingdom of God on earth.

Your God and your country need you! Here is a guiding word from the mind and heart of Julius Hare of England, "By faith Paul called the nations to the knowledge of Christ and stood before Felix, Festus, and Agrippa....By faith Polycarp, when more than ninety years old, being commanded to revile Christ, replied, "Eighty and six years have I served Him, and He has done me no wrong. How can I blaspheme my King who has saved me?" By faith Chrysostom, an aged alien in a remote savage land, assailed by all manner of suffering, exhorted and comforted his Church in Constantinople....By faith Wycliffe, the morning star of the Reformation rose out of the darkness and heralded the coming daylight....By faith Clarkson and Wilberforce overthrew the slave trade. What shall I say more? For time would fail us in telling of Ignatius, Justin, Tertullian, Augustine, Bede, Anselm, Hus, Melancthon, Calvin, Bunyan, Penn, Baxter, Wesley, Xavier, Howard, Martyn, Lincoln, who by faith subdued areas and peoples in the name of Jesus Christ. These men quenched violence and hatred

in the hearts and works of men, and filled their hearts and minds with hymns of praise, and their works with purposeful aims. They turned armies of aliens to bow before the living God.

'Patriotism lies in the realm of achievement for the good of the peoples of the earth. Witness the teachings of Jesus, and the sacrifice of His life for mankind. We are committed as individuals and as a nation to this unfinished task and with His help we must pick up the sword of the spirit, in behalf of His teachings and His love for man.

Material for patriotic services is abundant in some of the great hymns of the church, Faith of our Fathers, Thy Kingdom is Coming, to our national hymns and songs, Study the 11th chapter of Hebrews, and refresh your minds on Calvin, Luther, Penn and John Wesley.

Lewis Keast

CITIZENSHIP DAY SEPTEMBER 17th

In a proclamation, the President called the attention of all Americans to the Act of Congress designating Citizenship Day, September 17th in commemoration of the signing of the Constitution, Sept. 17, 1787, and in recognition of all citizens who have come of age or have been naturalized during the current year. He urged all Americans to renew their allegiance to America and to the principles and ideals embodied in the Constitution."

President Eisenhower urged federal, state and local officials, as well as religious, civic and other organizations, to arrange appropriate ceremonies to mark the day, "to the end that all of us may gain a deeper appreciation of our rights and responsibilities as citizens of the United States of America."

LEADERSHIP GUIDES

Three newly issued guides for citizenship groups and other voluntary organizations are now available.

1. *How to Lead Discussions*: A "How-To" manual for discussion groups, organizing meetings, responsibility sharing, airing program ideas, use of drama, question and answer periods and other discussion group problems.

2. *Planning Better Programs*: Ways to

eliminate obstacles, plan program-content, discover group interests, set up goals, handle speakers on panels and get maximum participation.

3. *Taking Action in the Community*: A practical guide to initiating community action, enlisting neighbors and community organizations, overcoming apathy, translating ideas into actions and meeting attacks from outside sources.

The forty-eight page pamphlets are adapted from material published in *Adult Leadership*, the monthly publication of the Adult Education Association, are sixty cents each, any two for one dollar, and forty cents each for three or more.

Orders should be addressed to The Adult Education Ass'n., 743 North Wabash Avenue, Chicago 11, Illinois, and should be accompanied by remittance.

THE WAY TO PEACE

Communism is an international conspiracy using its hold on the Soviet empire to serve its ends of world domination.

But it is far more than this. It is a vast welter of ideas, a political program, and a way of life, and as such it has infested or infected every people, party and profession throughout the world.

That is why it cannot be extirpated by killing Chinese and Russian communists or by shutting them away from the rest of mankind. In fact there never was a time when such actions could have stopped communism, because, in all its essentials, it is as old as man, and as universal as ignorance and error.

Strict followers of the party line regard Karl Marx as their Messiah. He first clothed their creed in pseudo-scientific dress and proclaimed the dogma that progress in the "mode of production" made the socialist state a sure winner everywhere.

Today, however, communists look also to many later prophets for interpretations and applications of his imposing fabrication, so that communism is now far more than a simple creed or program. It is a monstrous tissue of sophistries and policies, comprehensive and ingenious enough to trap and hold anyone who accepts its basic assumptions about the nature of man and so-

ciety.

* * * *

This excerpt is from one of a series of articles by V.Orval Watts, Ph.D., in Christian Economics, issued by the Christian Freedom Foundation, 26 West 58th Street, New York 19, N.Y.

Ministers are invited to send for free reprints of Sermonettes, printed regularly in Christian Economics. These reprints may be had in sufficient number to enclose in weekly bulletins.

CHILDREN'S DAY

Prelude: *A Child's Prayer - McKay*
Processional Hymn: *For the Beauty of the Earth*

Call To Worship: *Fifth Grade Boys*
Song: *Praise Him - Three Year Nursery*
Scripture and Songs - Kindergarten

I Was Glad . . .

Let the Children Come . . .

Sacrament of Baptism

Baptismal Hymn

The Lord's Prayer: *Led by boy*
Discussion of Lord's Prayer: *Primary*

Anthem: *The Lord's Prayer, Jr. Choir*

Anytime's The Time for Prayer

Our Father Who Art, Girl

How to Pray, Girl

When you Pray, Boy

Prayer of Intercession and Thanksgiving
by Junior Girls

Hymn: *What a Friend We have in Jesus*

Litany: *Fourth Grade Girls*

Song: *Thanks to God, Primary Dept.*

Scripture: *23rd Psalm, Third Grade*

Presentation of Bibles to Third Grade
by the Pastor

Offertory Anthem: *Oh, Father, Thou who Givest, Junior Choir*

Doxology and Prayer

Poem, *God of the Ages, Junior boy*

Recessional Hymn: *This Is My Father's World*

Benediction: *Pastor*

Postlude: *Rejoice Ye Christians*

* * * *

As the Sunday School Children enter the church auditorium and make their way to the pews in the front, which have been reserved for them, they pass up the center aisle to the chancel, where they deposit the white flowers each one of them is carrying, in a pre-arranged re-

ceptacle, which, when filled forms a large white cross.

LIBERTY will not descend to a people, a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed. -Colton

NEW S.V.E. CATALOG

A completely new and revised Protestant Religious and Educational Catalog of filmstrips, color Slidesets, 2x2 slides, equipment and accessories has just been released by the Society For Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Illinois.

The new 48-page Catalog is set up by sections for easy reference: God, Christ, The Bible, The Christian Church, Christian living, Worship, and Holidays. Yours for the asking. Write direct to the above address.

BOOKS OF IMMEDIATE VALUE

THE CHRISTIAN IMPRINT, Fred P. Corson, Abingdon, \$2.50. Christian education in home, church, school, community.

FUNERAL OCCASIONS, William P. Van Wyk. Baker. \$2. 36 funeral sermons and outlines.

WITHIN THE CHANCEL, Thos. A. Stafford. Abingdon. \$2. Meaning and use of the chancel and its furnishings.

FINDING GOD, Thomas S. Kepler. Upper Room. 15¢ or 8 for \$1.

YOUR BEST INVESTMENT, William S. Kramer, Concordia. \$.35. How to get the most out of Church membership.

IN GRATEFUL REMEMBRANCE, Archer Wallace. Abingdon. \$2. Comfort and assurance for the bereaved.

LEARNING TO HAVE FAITH, John A. Redhead. Abingdon. \$2. For times of trial and sorrow.

CHANNELS OF SPIRITUAL POWER, Frank C. Laubach. Revell. \$2.50 Faith, Philosophy, Idealism, the Spirit.

WHEN JESUS CRIED, Thora Hinshaw Seaton. Philosophical. \$3. Poems by a gifted musician during long illness.

HOW TO START COUNSELING, Wm. E. Hulme. Abingdon \$2.50. Building counseling program in local church.

HOW LONG THE NIGHT. C.F.Dick.

Judson. \$2. Story of actual hospital experience.

HIGHWAYS OF WORSHIP, Mary B. Fulton. Judson \$2. Meditations, personal or group.

CHURCH SERVES CHANGING CITY, Ross W. Sanderson. Harpers. \$3.50. Reviews in detail eight churches in changing cities.

THE CHURCH FUND-RAISING COLUMN

By Norman E. Nygaard, D.D.

Dr. Nygaard is a Presbyterian minister who has contributed regularly to The Expositor for more than thirty years. For the last six years he has given full time to writing and professional fund-raising for churches.

QUESTION: What pledging period would you advise if we have a building fund campaign in our church?

ANSWER: We could advise you better regarding the pledging period if you had told us something about your church. If your church is an old established one the probability is that your best plan would be to have a payment period of two and a half or three years.

While your church may be showing a steady growth the probability is that you still have room enough for your church school classes and can thus realize the maximum in the way of pledges from your constituency.

If the amount you are seeking to raise is small in respect to the giving potential of your church (for instance, if you have an annual budget of \$100,000 and need only \$100,000 for an expansion item) you would probably want to raise the entire amount in one year. But for a major expansion program the long term program would be best.

However, if yours is a new and rapidly growing church it would be well to have a campaign with a payment period of short duration.

One denomination, The United Lutheran Church, insists that new churches have a one-year pledging period and that the church councils pledge themselves to have a second campaign the following year. On the basis of the results of the first campaign they make generous loans to their new churches.

The basis of this plan is that, while the pledges will be secured from new members when they join, it requires a well-conducted campaign to bring out maximum pledges.

Most other Protestant churches where there is considerable growth would do well to follow this example and plan to have campaigns with pledging periods of not over two years' duration.

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QUESTION: We have been wondering if now is a good time to raise money. Isn't it possible that we may enter a recession shortly and that it might be well for us to wait?

ANSWER: There never is a good time to raise money. There are hundreds of different causes which are competing for the dollars of your members. Every month brings campaigns of various kinds. Red Cross, Community Chest, Heart, Cancer, Cerebral Palsy, College, Hospital and endless campaigns. If you wait for a period when there will be no interfering campaigns, you will wait in vain.

There is also the competition offered by new and attractive car models, TV sets, refrigerators and even vacations bought on the installment plan and paid for after they are over. Dollars which would be pledged to a building fund will go to these instead.

I do not profess to have insight into the economic situation which our country faces but most economists agree that we are going to have good times for some years to come. Certainly a church cannot lose by raising money now. It would be wise, however, to wait until money pledged has come in before proceeding with a building program. Actually, the best procedure is to raise money in times of prosperity and spend it during times of depression. No matter what the future might hold, it would be well to pledge now instead of waiting to see what the economic picture of the future may be.

For information which will help you in considering or planning your Fund Raising Campaign, fill in the following coupon and mail it to the EXPOSITOR. No obligation.

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The Hand of God in Your Life

CLARENCE EDWARD MACARTNEY

Text: Psalm 31:15 - My times are in thy hand.

THE choir in a small church in Nebraska was to meet for its regular rehearsal on the evening of March first. The minister of the church went over to get things ready for the choir practice. As the building was very cold he lighted the furnace and then went home to dinner. Generally, the choir met at 7:15. At 7:10 the minister was ready to go back to the church with his wife and daughter. But the little girl had soiled her dress, and he had to wait until his wife changed the dress. That was why he was late.

One high school girl was delayed in her start because she was working on a problem in geometry. Another high School girl, who had asked her to pick her up in her car, had to wait until she came. That was why both of them were late. Another member had car trouble. Still another had gone to her mother's home to help her get ready for a meeting of the Missionary Society. That is why she was late.

The operator of a lathe was late because he lingered over a business letter. A stenographer hesitated to go out into the cold, and so did not leave until the very last minute. A father, caring for his two boys, was going to take them to the rehearsal with him, but he discovered by his watch that he was late and decided not to go.

The pianist fell asleep and did not wake until 7:15, and then started to church. Her



mother, the choir director, was late, too, because she waited for her daughter. Two high school girls who usually went together were late because one tarried listening to the radio. So it came to pass that they were all late, not one arrived at the usual time of quarter after seven.

At 7:20, with a roar that shook the whole neighborhood, an explosion blew the Church to pieces. The firemen thought that there had been a leak of gas in the furnace, but the choir members were all late and thus escaped destruction. They had no particular theory about the explosion, but naturally they reflected much on the place that apparently trifling, inconsequential events play in one's life, and wondered at exactly what point a person can say, "This is an act of God."

Things happen in the world and to the nations, and what is more important, to individuals, to you and me. Sometimes these events, to our limited human view, tragic and sad. How and why do these happen?

The Christian view is that all things come to pass by the plan and permission of God. That not even a sparrow falls to the ground without God's appointment. "The decrees of God are His eternal purpose, whereby for His own glory He hath foreordained whatsoever cometh to pass." The doctrine of providence is that God carries out His decrees according to His will. "God's works of provi-

vidence are His most holy, wise and powerful governing of His creatures, and all their actions.

PROVIDENCE AND SMALL EVENTS.

It was a number of small, and, apparently trifling events which delayed those fifteen persons from arriving at the church at the usual hour, and thus, they were saved from destruction. This is an example of the important part that so-called little events play in our lives.

Take it first in the domain of history. In his speech to the Athenian philosophers on Mars Hill, Paul said that God "hath made of one blood all nations of men and hath determined the times before appointed and the bounds of their habitation." When we study the history of nations, we are impressed by the significance of seemingly insignificant events. The daughter of Pharaoh went down to the River Nile one morning with her maids, and found Moses rocking in a cradle, his little ark, in the bulrushes of the river. Suppose she had gone a bit farther up or down the river, then the history of Moses and Israel would have been different.

Ruth went out to glean in the harvest fields, after the reapers, in order to gain bread for herself and her mother-in-law. "And it was her hap to light upon that part of the field belonging to a kinsman of her husband, Boaz." And thus she became the mother of Obed, who was the father of Jesse, who was the father of David.

Most striking, perhaps in all history, is the part played by small events in the life of Joseph. If Jacob had sent a servant to visit his sons who were feeding their flocks at Shechem, instead of his beloved son, Joseph, the history would have been different. If those eleven brothers of Joseph had remained at Shechem, instead of moving on to new pastures at Dothan they would not have been on the caravan route to Egypt, and Joseph would not have been sold into Egypt. If the caravan had come a short time before or after it did, Reuben would have been on hand and Joseph would not have been sold into Egypt, for a slave. Joseph's interpretation of the dreams, while he was in prison, resulted in his being released and exalted to a

high position where he became the saviour of his people. Looking back over these experiences, Joseph said to his brethren, "It was not you that sent me hither, but God."

In a more personal field we see the vital part that little events play in our own lives. How many turning points there have been in your life, turning points which were little events. You turned down one street instead of another. You stopped in a town, expecting to spend the day there, yet it has been your home ever since. You wrote or did not write a letter. You opened a certain book. You missed a certain ship or plane, and escaped death. You went into a room and saw a face, in time, that of your wife. So you have been brought to your present place by such little events. All the time these apparently inconsequential happenings have been, as it were, tireless sculptors, working on the block of your life and shaping it into its present form. That was what struck Robinson Crusoe when he meditated upon the events of his shipwreck and his life on the lonely island, and said, "What a checkerboard of providence is our life!"

PROVIDENCE TAKES IN ALL EVENTS

—In the church in which I first ministered was a memorial tablet to a faithful Sabbath School teacher who had been killed in an accident. The tablet spoke of how, by a "sorrowful providence" the young woman had lost her life. A fine phrase that, "a sorrowful providence." But there are sorrowful providences as well as happy and joyous providences. The fifteen who escaped death in the church thanked God for those providential events which delayed them a few minutes in arriving at the church, and thus saved their lives. But suppose they had all arrived at the church on time, and had all lost their lives, then would we call that an act of providence?

John Bunyan tells us how, in the English Civil War, he served in the army. He had been drawn with others to take his place in an attack on a stronghold. "But," he says, "when I was just ready to go, one of the company desired to go in my room, to which, when I consented he took my place, and coming to the

siege, as he stood sentinel, he was shot in the head and died." Bunyan no doubt reflected upon that escape from death, and although he had not yet come to the fullness of his religious life, he must have had the impression that providence had spared his life for some good purpose. But what about that providence in the case of the sentinel who went in his place and was shot through the head? The point I am making is that you must not limit providence to the happy and pleasant events of life. If so, you will exclude God from a large part of life's territory, for God's way is often in the deep, and clouds of darkness are round about Him.

Shortly before his inauguration as president of the United States, Franklin Pierce set out from Boston for his home in New Hampshire. His young son was killed when the train was wrecked. The accident was thought to be due to the dereliction of a drunken brakeman, and some of those who had received injuries brought suit against the railroad company. But Mrs. Pierce, a devout Christian, would not permit the President-elect to become a party to the suit, on the ground that she regarded the disaster and the great sorrow it brought her husband as a special providence to prepare the President-elect for the high office to which he had been elected. That is Christian faith at its best.

THE BLESSINGS OF FIRM FAITH IN PROVIDENCE

Great are the blessings of a firm faith in providence, that all events are ordered and permitted by God, and that, as the Psalmist said, our times are in His hand. This belief produces strong and rugged character. John Burroughs, the noted naturalist, speaking of his Calvinistic upbringing, said of this doctrine of Providence and Predestination, "It was a doctrine which stood the wear and tear of life, and begat a moral fiber and depth of character to which later generations are strangers." There is no doubt of that. This doctrine does put iron into the blood and makes God a reality in our life. In Church and State it has bred and produced moral heroes.

Belief in the sovereign providence of God gives our faith an anchor which will

not drag in the storms of life. Furthermore, it reconciles man to his lot, for it gilds with divine appointment the ordinary duties and tasks of life with which most of us are engaged. Your place may seem unimportant, inconspicuous and difficult. But since, for the present, it is God's appointed place for you, then you can accept it as His will, and there do well your appointed work. As mother used to say to her four sons, "Play well your part. There all the honor lies."

This is a belief which delivers us from fear. How many things there are which can and might happen to you and me. If you should stop to meditate upon such things, you would be unnerved for all the work of life. But since you have the faith that nothing can happen except by God's permission or appointment, you can face the future without fear. You do not fear the stars, or consult the stars, but put you trust in Him who made the stars, also. Whatever He wills is good.

This belief in the hand of God in our life gives us faith that God can bring good out of evil and that His purpose is present in the hard and dark things of life, as well as in the pleasant things.

In one of the dark periods of her life, when her sister, Emily had died, another sister, Ann, was ill with the same incurable disease and her brother had died a drunkard's death, Charlotte Bronte wrote to a friend, "I avoid looking backward and forward and try to keep looking upward. This is not a time to regret, dread or weep. God is over all."

God's way for us is oftentimes in the deep, and clouds and darkness may be round about us, but if we trust in His providence, we can trust that His ways are wise and good, even when those ways are beyond our understanding.

The question for you and me is, Are we yielding ourselves willingly to God's plan and will in our life? Can you see in the will of God the perfection of all reasons for the things which happen to you? If so, you can say to Joseph, "Joseph, take off that gold chain of Pharaoh about thy neck and place it for a little about my neck, while I repeat thy great words spoken after thou hadst

(See page 212)

God's Reversal of Human Judgments

JOHN W. McKELVEY

Text: Psalm 33:10,11 - The Lord brings the counsel of the nations to nought; he frustrates the plans of the peoples. The counsel of the Lord stands for ever, thoughts of his heart to all generations.

INDIVIDUAL JUDGMENTS

ONE OF life's most jolting experiences is dramatized by the Apostle James when he says, "Come now, you who say, 'Today or tomorrow, we will go into such and such a town and spend a year there and trade and get gain'; whereas you do not know about tomorrow...Instead you ought to say, 'If the Lord wills, we shall live and we shall do this or that.' As it is you boast in your arrogance. All such boasting is evil."

Hardly a day goes by without some demonstration of a sudden and climactic reversal of someone's 'best laid plans.' Recently the papers carried the picture of an automobile hurtling over the cliff at a Wisconsin racetrack. The reason this photograph was so newsworthy was because the driver at the wheel was supposed to have leaped out just before it shot over the cliff, but he didn't make it. Contrary to his best laid plans, he died in the crash.

Then there is the pathetic collapse of J.R. Tucker, rehearsed in the press when he died last summer at the age of fifty-six. At twenty-one he had gone to Camden with an honorable discharge from World War I and eighty-nine cents in his pocket. He sold newspapers and clerked in a law office until one day he saw the potentialities of southern New Jersey real estate as a result of the proposed Camden-Philadelphia bridge. With capital of one hundred and twenty-seven dollars he started a real estate business and within the year had \$25,000. Within three years he had become a multi-millionaire, doing a fifty million dollar business annually. He had meanwhile succumbed to the practice of celebrating each big deal with a drink. When he

read the annual report of his astounding success in 1925 he went on a week-long spree and never quite sobered up until 1937. Meanwhile talk about his drinking spread, and despite his efforts to stem them, banks began refusing credit and closing in on his loans. Within a year after his drinking spree he had lost everything. Fortunately for Mr. Tucker, he made a comeback when, after ten bitter years of reversal, he learned the meaning of an age-old dictum, "Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise."

This divine reversal of man's judgments, judgments evil and devious in character, operates with particular force in that highly personalized realm of ambitious striving where a man is sorely tempted to 'think more highly of himself than he ought to think.' There is no instance of this sort more poignant than that of the young Utah congressman who fabricated a tale of military heroism as the chief validation of his candidacy, and on the eve of victory capitulated under investigation and confessed that it was all a hoax. Speaking before a TV audience, he confessed, "Somewhere along the line, the idea...was integrated in introductions that I was a hero...I began to embellish my speeches with more picturesque and fanciful incidents. I fell into a trap, which in part had been laid by my own glib tongue...I wish before my Heavenly Father that I might undo this wrong." After the program was over, he sobbed in the arms of his wife. But it was then too late to do anything but bow to the inexorable wheels of God which, though they grind slowly, "Grind exceeding fine."

THE COUNSEL OF NATIONS

Not only is it true that God frustrates the plans of people like you and me, when in our arrogance and boasting we run counter to His divine will, but even more momentous in effect, 'the Lord brings the counsel of the nations to nought.' This means simply and unequivocally that God is in history and that in the course of the ages God has set down kings and kingdoms again and again in order to bring His judgments to pass and to establish His rule and overrule over the nations of the earth. It is

scarcely necessary to argue this axiom in the light of what has happened to such tyrants as Hitler, Mussolini, and Tojo. What we have witnessed in our own generation, Toynbee has said in a *STUDY OF HISTORY*, has happened to twenty-one societies or civilizations which, since the beginning of recorded time, have risen and fallen.

The idea that God is at work reversing the "counsel of the nations" and bringing to nought the arrogance and greed of great civilizations is certainly basic to the message of the Bible. It is inwoven in the central emphasis of the great prophets; it is implicit in Jesus' teaching of the kingdom of God; it is the triumphant note of many of our best-loved hymns, such as "This is our Father's world, Once to every man and nation, A mighty fortress is our God." I am not therefore anxious about defending what the psalmist says with regard to past history, but rather with the projection of this truth upon our nation and our civilization. I wonder if we realize that we also are under judgment and that right now the destiny of a thousand years is being determined by the counsels we are heeding for the good or the evil side.

In his remarkable book *Christianity and History*, Henry Butterfield helps us to see how God arrives at His judgments; "God's judgment falls heaviest on those who come to think themselves gods, who fly in the face of Providence and history, who put their trust in man-made systems and worship the work of their own hands, and who say the strength of their own right arm gave them the victory." There is no use saying that we are innocent in all these indictments. Perhaps our greatest sin is our self-righteousness in the presence of the materialistic atheism of the Communists. We need to open our eyes and ask ourselves what essential difference there is between them and us, if we put our trust in science and make science the be-all and end-all of life? The terrible fact remains that we have bowed the knee to science and notwithstanding what we have received from science, we are as yet, "nuclear giants and spiritual pigmies."

What has happened in the realm of

materialism has likewise transpired in the field of rationalism where we have tried to bypass the 'ethic of the clean heart' in our effort to bow down before the shrine of knowledge, only to discover in the process that while we may know ourselves we have no knowledge of how to discipline ourselves. The same reversal has come upon us in the mad scramble of current secularism to escape complete disaster. We thought we could give lip-service to the God of our fathers and then run rough-shod over the major secrets of divine truth, that service is the open-sesame to greatness, and that love is the greatest thing in the world. Alas! We are even now in the throes of judgment when what dominates the headlines is the scandal of government officials gouging the public with so-called "windfall profits" and the moral stigma of intolerable looseness and degeneracy on the part of the middle class intellectuals with regard to the honor and sanctity of marriage, as is being highlighted in trials such as the recent one in Cleveland. It is happening in any direction you turn, and a supervising nurse in one of our great city hospitals put it succinctly when, lamenting the shortage of nurses said, "You ministers and teachers have got to get across to the people that what counts is not what they get or get away with, but what they give and give without thought of getting back in return, and unless you do, we are sunk."

THE COUNSEL OF THE LORD STANDS

Perhaps there is no clear-cut pattern by which we can discern God's reversal of our little systems and best laid plans, but of this we can be sure, it happens and nothing is more certain than that "The counsel of the Lord stands forever, the thoughts of His heart to all generations." No better example of God's over-arching providence is to be had than the thrill-packed story of Israel's deliverance in the days of Hezekiah the king.

Hezekiah and his tiny kingdom lived in mortal fear of the ruthless Sennacherib and the military might of Assyria. But it was the military might of Assyria vs. the spiritual insight of a prophet of the living God! No need to ask who won out.

Many years ago when I was giving my

train mental gymnastics by studying the uniform language of the Assyrians, my professor gave me the task of translating the famous clay prism of Sennacherib, telling the story of that whole campaign. When Sennacherib came to narrate his encounter with Hezekiah he wrote, "And Hezekiah I shut up like a caged bird in his city." Doubtless, a lapse of memory that caused Sennacherib to forget to say that he never captured that city, and also that the night before the assault was to have taken place a plague decimated his invincible army and he withdrew in haste leaving Jerusalem unsieged.

No need either to ask how Hezekiah won out over his foe. I may not be able to delineate how it was that God encamped roundabout His people and reversed the expectations of Sennacherib that day, but I can suggest how, by indicating one way it wasn't done. It involves what is known as Hezekiah's tunnel. When the threat of Assyria was first felt by Hezekiah, his generals and arm-chair strategists said the only way to withstand a besieging army was to secure their water supply. Up to that time Jerusalem was wholly dependent for living water upon a spring that flowed freely down Kedron Valley and was carried by a simple aqueduct along the side of the hill to a reservoir within the city walls. The proposed tunnel was to channel the water out of reach of the enemy into the city. It seemed a most logical solution to a baffling problem, so Hezekiah set his engineers to work. They began working from both ends, from the spring and the reservoir. They had no transits, no compasses, no steam shovels or pneumatic drills. They knew only that they had to dig a tunnel on a down grade and wide enough to allow the water to flow, and they had to avoid running into tombs of the ancient kings of Judah. Therefore they planned their tunnel on the shape of the letter S, and believe it or not, the two digging teams met at the half-way point. But it was not as simple as it sounds. Going through Hezekiah's tunnel with candles for light, is an unforgettable experience, transporting me back to that century of military calamity and helping me to see the odds of fortune stacked against the trembling people of Jerusalem.

As I waded into the blackness of that tiny waterway, scarcely wide enough to allow one to walk freely and sometimes so low you had to stoop down, I noticed a most extraordinary occurrence, repeated many times, how as the workmen wielded their picks they headed in the wrong direction, and how the foremen, guided by some wisdom beyond our knowing, caused the men to head in a new direction. This so intrigued me that I counted the number of false starts and corrected proceedings; eighteen times it happened and as the number piled up it struck me that it was as though a Voice had been speaking to those weary workmen long ago, saying, "This is the way, go ye in it." It was that Voice and not that tunnel that saved Israel.

Somehow, across these long and seemingly futile centuries since that time when Jerusalem was delivered, not because Hezekiah dug a tunnel and secured his water-supply, but because he trusted in the Lord God of Israel, somehow God has been at work reversing our human judgments, putting down the mighty from their seats, exalting them of low degree, filling the hungry with good things and sending the rich away empty, in remembrance of His mercy. In consequence, in this day when it seems that the wicked flourish, the might of the strong increases, the cunning of the deceitful is waxing great, the lure of things is irresistible and the wit of man's mind is invincible, then it is that the words of this unknown psalmist come alive and with irrefutable finality that "the Lord brings the counsel of nations to nought; he frustrates the plans of the peoples. The counsel of the Lord stands for ever, the thoughts of his heart to all generations."

CORRECTION

Through error, credit was given to Dr. Clarence Edward Macartney, in the May Expositor for the sermon, The Patience of Job. The sermon is from the able pen of Dr. John W. McKelvey, to whom tardy credit is thus extended.

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His giant oaks in tiny acorns.

Road To Successful Witness

WALTER A. KUNTZLEMAN

Text: Acts 8:26 - But an angel of the Lord said to Philip, Rise and go south to the road that goes from Jerusalem to Gaza.

IN CALIFORNIA there was a man who conducted what he called "highway evangelism." He hitch-hiked from place to place and as he accepted rides in the cars of other people, he found that when he rode with the same man two hours or more, one man in four became a Christian. Now we meet with a type of highway evangelism which happened in days when life was a lot simpler than it is today. The evangelist also hitch-hiked a ride. It is from that memorable experience recorded in the 8th chapter of Acts that we learn of the road to successful witnessing. It involves a messenger - a man - and a message. Successful witnessing today requires a

MESSENGER

In this memorable incident the messenger is Philip who was one of seven men of good report, full of spirit and wisdom, chosen by the early church in Jerusalem to administer the charities and care for the widows and orphans. He did his job well, but when persecution began, with Saul as the leader of it, the church scattered. Little did the persecutors realize that they were only spreading the gospel elsewhere, for we read in Acts that "They that were scattered abroad, went everywhere preaching the gospel." So it has been ever since. Persecute the church in Rome and it spreads to Paris. Persecute it in Paris and it spreads to London. Persecute it in your community and it goes to a larger one.

Now Philip took the road to a most unlikely place. He went to Samaria and preached Christ there with good results. That surprises us a bit because the Samaritans were supposed to be the "nobodies." No one would have anything to do with them except Christ and Philip. In this forsaken country hundreds rejoiced in the gospel as a result of this messenger. He was an ordinary Chris-

tian. He was not one of the original twelve. From this we may take heart and take hold, knowing that witnessing requires a messenger. The messenger may be any humble, consecrated Christian. When Jesus was praying with the disciples near the end of His ministry, He turned to them and said, "Even as the Father hath sent me into the world, so I send you." Messengers are needed in unlikely places. They always are.

Look at Philip! Look where he is heading! To Samaria which seemed so unlikely, and how he receives a message from God to "Rise and go south to the road that goes from Jerusalem to Gaza." . . . down to the desert country of Gaza! Once Gaza was a proud and prominent city. Here Samson carried off the gates of the city. Here he tore down the pillars of the temple in his blindness, but now it is all waste and desert country. Even the desert needs a message.

A MAN

Philip must have questioned these directions many times as he moved slowly southward. After a time he was overtaken by a chariot and in that chariot was a man - not just any man, but a man of some prominence - the treasurer of the Queen of Ethiopia - a man of position, indeed. Evidently he was a religious man for he had been in Jerusalem to worship. He may have been a Jewish proselyte visiting in Jerusalem, the city of the temple, the city of gorgeous ceremonies, processions and paraphernalia. Now he is on his way home, but lacking the one thing for which he went - PEACE.

This man was a Bible-reading man for he was reading from the prophet Isaiah. Surely the person who reads the Bible has a good start, for the Bible is able to make us wise unto salvation; but mere reading will not save us. The Bible is not an end, but a means to an end. The Jews read it and are not saved. The Christian Scientists read it to support Mary Baker Eddy's interpretations. Infidels and skeptics read it for the sake of argument, but the Bible is able to make us wise unto salvation for "these are written that ye might believe and that believing ye might have life through His name."

Friends, is it a desert road? Is it a quiet rural retreat? Is it a wide business street? Is it a nameless alley? Where do you live? Where do you travel? Somewhere there is a person, a man, woman or child who is needing, who is seeking God. You may be the messenger who will unlock the doors and bring in peace and happiness.

A MESSAGE

Messengers always carry messages. Philip heard the man reading. He heard the words. He recognized the passage, "He was led as a sheep to the slaughter and as a lamb before his shearer is dumb, so he openeth not his mouth." What an opportunity! "Understandest thou what thou readest?" Back came the terse reply, "How can I except someone guide me?"

Philip opened his mouth and preached unto him Christ - beginning with that Scripture, he told the whole story. Philip was ready with the message. Are you ready to give a reason for the hope that is in you? When they came to water the Ethiopian asked, "What hinders me from being baptized?" So down into the water they went. He was baptized and went on his way rejoicing with that long sought for peace in his heart. Now he can return with greater treasure than all the coffers the Queen of Ethiopia can have. We, today, have that same message. It has blessed us, and given us salvation, life and hope. We are the possessors of it. "God was in Christ reconciling the whole world unto Himself."

What are we doing with that message? Have we mastered it so that on opportunity we can share it? Are we mastering it so that it becomes vocal when the occasion arises? Do we believe it so that come what may, we will bear testimony to a sin-ridden world? As in Paul's day, somewhere, there stands a man over in Macedonia crying, "How can I believe, how can I understand except someone come over and help me?" Christ says, "Behold them Father, even as Thou hast sent me, so send I them into the world, that the world may know that Thou hast sent me and may believe."

Let us not wait for some unusual situation, for somewhere, now, there is a

man waiting for the message from you, His messenger.



Christ's Strength Is Ours

WILLIAM GODDARD SHERMAN

Text: Phil. 4:13 - I can do all things through Christ which strengtheneth me.

DYNAMIC Christian living is never an accident. Whenever we observe a glowing Christian testimony in a life that is victor over adversity we may be certain that it has experienced a crisis. Effective Christian living must always grow out of a crisis -- not crisis as emotional upheaval, but crisis as a turning point.

There is necessity for that point in one's experience when he quite consciously determines to commit his way to Christ. A new sense of values is discovered; a new vitality is realized; a new will is in control. It is the moment of deliverance from pride and prejudice to power and purpose.

Nowhere is this crisis experience more dramatically exemplified than in the life of the great Apostle. He met Christ face to face, and Saul the Pharisee became Paul the Christian missionary. It was the turning point in every aspect of his personality and area of his experience. Terrible treachery was transformed into triumphant testimony. Scathing skepticism surrendered to certain assurance.

Such a conviction comes not by chance, but by consecration. It was no accident that Paul was struck blind on the road to Damascus, for God was conscious of Paul's life even from eternity, and was working His purpose according to His own will. But more was required. Paul had to consecrate his own will to the divine will, for God does not force us to witness for Him.

When we come to that crisis experience and consciously consecrate ourselves to God in Jesus Christ, we discover what Paul found to be true: the strength of Christ becomes our own. We

learn the amazing truth of the Apostle's statement, that we can do all things in the strength of Christ.

Advantages of Adversity

One thing that Paul learned when he committed his way to Christ was how to be abased. There are many experiences in life that bring us low, and one of our profoundest needs is to meet these experiences with courage and conviction.

Paul learned that Christianity has a sanctifying sadness. In those moments when life grew most difficult, his faith remained unwavering, and he emerged from each experience a sturdier soul and bearing a more glorious witness.

Too many of us have felt that Christianity means life free from perplexity, but certainly this is an unscriptural attitude. Jesus was crucified and Paul was beheaded. Christianity is not a way of escape from adversity but a means of victory over it. The Gospel does not protect us from being abased, but it enables us to be abased triumphantly.

Paul, a man of strong faith in the goodness of God, discovered advantages in adversity. Any vital faith must discover what Paul found to be true. The sorrows of our lives are no indication that God has forsaken us, but rather that He is redeeming us. Real love allows suffering, for out of suffering comes redemption.

Analogies usually break down somewhere, and the one to which we turn is not new. Yet, we may make that comparison: parents who love their children withhold many things which the children desire. Why? Because the welfare of the child is the primary concern of the parent. A father says "No" to his child, denying it one of the deepest desires of its heart. Is this cruelty? Does it indicate lack of concern? Not at all. It indicates a love which is far beyond the comprehension of the child.

God deals with His children in like manner, desiring their welfare above all else. He is more concerned that we should be redeemed eternally than that we should be happy momentarily. It often becomes necessary for Him to deny us the deepest desires of our hearts, and to bring us into the utter darkness of sorrow, in order that our souls may be sav-

ed for eternal glory.

Another of the advantages of adversity is that it brings us to a new realization of Christ's continual presence. Paul had learned how to be abased because he was confident that he was constantly encircled by God's grace. Despite the fact that he had been stoned, imprisoned, whipped and persecuted in countless other ways, he endured them all with a serenity of spirit. He endured them, not in his own strength, but in the strength of Christ.

One of the most fascinating stories of the Old Testament is that which describes the three Hebrew lads walking in the fiery furnace. They had been sentenced to that fate by the king of Babylon, because they refused to worship the golden idol which had been put in the marketplace. But as they walked unharmed over the burning coals, the king was astounded to see the form of a fourth walking with them.

There is the secret of Paul's conviction. The form of a Fourth, the Son of God, walks with us in all of life's adversities. "I will fear no evil for Thou art with me." We meet life's trials not with our own strength, but in the strength of Christ, which alone is sufficient.

Perils of Prosperity

A second lesson which Paul had learned was how to abound. It is a fact not seldom overlooked, that there are perils in prosperity. Indeed, many Christians have learned how to be abased, but not how to abound. Both arts must be learned by the follower of Christ who would give honest and adequate testimony.

Prosperity is often a greater battlefield for faith than is adversity. This is true because adversity calls God to do something for man, while prosperity calls man to do something for God. We are ever more adept at allowing God to serve us than at bringing ourselves to serve Him. The history of Israel during the period of the Judges reveals the tragic tendency to forget the Lord when all is well. When adversity strikes, the mind turns to that One who alone has power to sustain. But when prosperity rules, it is an easy thing to forget God who so richly blesses us.

The abundant life is the one which

knows how to abound in both adversity and prosperity. It abounds in adversity because it is the divine will being worked out in even the darkest experiences of life. It abounds in prosperity because it recognizes the merciful hand of the Creator in every blessing of life. The life that abounds is the life that centers its scale of values in Jesus Christ. He is the standard by which we measure. He is the goal toward which we move; and He is the Source of all strength, thus enabling and ennobling us in every area of life's experience.

The lesson Paul learned is the lesson every Christian must learn. Our real power comes when we rely upon Christ, and not upon ourselves. The confidence in his own will, his own wisdom, and his own power disintegrated on the Damascus road. At that tremendous moment he experienced a crisis which brought him out of the futility of self-reliance into the assurance of trust in Christ. The door was closed on weakness, and opened unto the very strength of God.

At the outset we said that dynamic Christian living is not an accident. It grows out of conscious commitment. There are some lines from the pen of Edwin Markham which emphasize the need of definite decision:

*I will leave man to make the
fatal guess,
Will leave him torn between
"No" and "Yes,"
Leave him unresting till he
rest in Me,
Drawn upward by the choice
that makes him free --
Leave him in tragic loneliness
to choose,
With all in life to win or all to
lose.*

We stand between the "No" and the "Yes." It is ours to choose between failing weakness of man and the unfailing strength of God. And the choice we make spells the difference between "all in life to win, or all to lose."



*Beware of despairing about yourself;
you are commended to put your trust in
God, not in yourself.*

St. Augustine

NEEDED: Christian Love

WILLIAM J. KRUTZA

Text: John 3:16 - For God so loved the world that he gave . . .

A LOVING father, seeking his child trapped in a burning building, would expend all his energy, wisdom and resources to save the child. No one would have to reason with him concerning his immediate action. In fact, he would rarely reason with himself because of the emotion of his heart to save his own. He would rescue the child because of its importance to him and the exceedingly great love that is in his heart.

Love cannot be confined to reason. It cannot be defined by logic. It cannot be refined by etiquette. If men attempt to reason out a principle of love they are left with a principle, but love has evaded them. If they seek to define it in literal and logical terms they fail to include its total meaning. If they seek to refine it by etiquette they take from it its fine naturalness. Love is not lower than reason, it surpasses reason. Love is not illogical, it goes beyond all that is only logical. Love is not opposed to refinement, it is the true basis of all etiquette.

Just what is love? It is the benevolent action and affection displayed by a person toward another person or object. One can never limit its forms of expression. Everyone expresses love in a distinct manner. But one thing is certain, love is always an activity toward another person or object. It is never stagnant. It is never passive. It takes on itself the attributes of active and aggressive giving without any expectation of return. True love never expects a return, but always expends its own resources to the fullest extent.

The perfect expression of love is found in God. "For God so loved the world that he gave . . ." It is not a surprise that Christ came into this wicked world. It is the most natural expression of the heart of God. What else could one expect of infinite love but such an outward, humble expression toward those who are lost in their sins? Of course, if we sought a rea-

son for John 3:16 we would fail. It is beyond reasonability for God to come and dwell among sinful men, the Sinless One to walk among a sinful race, on sin-cursed ground. Reason will never explain why Christ left the riches of glory to become poor that we through His poverty might be made rich. Reason will never explain the Cross. But all these things are explained by love. Notice, "God so loved . . . that He gave." Infinite love would never be known by finite creatures unless "He gave." In fact, infinite love would be non-existent if it were not expressed. Love is the eternal motivating force of the work of God toward sinful men. Love, even in the Eternal Godhead, ceases unless it is active, unless it gives forth.

Many Christians endeavor to live their lives with an absence of this virtue. They make a pretense at being of service in the church and unto the whole world because they have a desire to be well thought of by others. They have never learned the joy of benevolent activity toward a needy world. They are always looking for personal praise. They become anxious and envious when others seem to get the glory.

We cannot accept love as a principle, we need it as a passion. Somehow, so many think that it can be put in principle form or in doctrinal statement. Such a doctrine would read, "We believe that Christians everywhere should love God and love their fellow man." To this we then give our mental approval, then brag that we alone believe this doctrine, and if others don't put it down in black and white we accuse them of doctrinal weakness. Our doctrine, rather than helping us to higher expression of love toward Christ and our neighbors, becomes a cold statement of fact by which we judge others. Love toward God and love toward our neighbors was never intended to be limited by theological terminology. When it becomes as an active force in the life of the believer it is then seen as it should be.

Love is part of the fruit of the spirit. Many so-called followers of Christ who have entered into regeneration and justification are yet lacking in fruit-bearing. They are as a new plant in Christ, but they have never developed that maturity

which is able to produce fruit. To be useful in the Christian faith the Christian must bear the fruit of the Spirit. "*The fruit of the Spirit is love... (Gal.4:22)* Love is the first product of the Holy Spirit operating in the new child of God. Since God actively expresses Himself in love, and since the Holy Spirit is God, it is safe to conclude that when the Holy Spirit takes up His residence in a believer's life, that life will then become a channel, a vessel, an instrument through which God loves. The absence of this benevolent affection toward God and others is the best indication that the professor of salvation is not the possessor of salvation.

The characteristics of Christian love are given in ICor. 13:4-8. *Love suffereth long, and is kind. To suffer under the persecuting hands of others who are hard-hearted and rebellious against the Gospel and to continue to suffer on behalf of our identification with Jesus Christ throughout our life span and still show extreme kindness to our offenders is a mark of love. Hate quickly retaliates, it is cruel.*

Love envieth not. When all around we see the gains of others and view our own setbacks and losses but still have no envy toward them shows that we are practicing love. Love is not *envious against the workers of iniquity. (Psa. 37:1).* Love learns that *in whatsoever state I am in therewith to be content. (Phil. 4:11).*

Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. A mark of hatred and selfishness is to be found in those who think highly of themselves. The self-made man is usually puffed up. He can readily tell all about how he became what he at present is. He does not behave in a modest manner. He seeks for himself praise, honor, position and wealth. He is easily provoked by anyone who disagrees with him. He devises evil in his mind to undermine the character of others in an attempt to exalt himself. Love is manifest in the life of a humble Christian in opposite ways, producing opposite results. Love toward God and others promotes humility, modesty, self-forgetfulness, patience and purity.

Rejoice not in iniquity, but rejoice in truth. Evil men enjoy evil deeds. They

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get an inner satisfaction from vulgar conversations and actions. Love findeth these to be contemptible, and finds her enjoyment in truth and purity.

Beareth all things, believeth all things, hopeth all things, endureth all things. Love is evidenced in the ability to bear burdens and ridicule. Love has faith in the truthfulness of character. Love looks into the brighter things of eternal hope. Love is patient, able to endure, having the power of steadfastness. There are those who think that such characteristics show the Christian to be naive, but in reality they show him to be Christlike.

Love never faileth. In time of need love is present. When prophecies come to an end, love continues. When tongues cease, love becomes the unwritten language. When knowledge vanishes, love remains as the only ultimate reality.

Upon examination of our lives do we find love to be present in all of its operative power? The church's greatest need today is people who know what love means in their everyday experiences. The world starves for genuine Christian love. Its cries must be answered with an expenditure of our utmost love toward them and their needs. By love shall all men know that we are Christ's disciples. (John 13:35).

When this overwhelming emotion possesses our lives the world will listen to our message. When we show by our actions that we love them all, then they shall desire our Saviour. When we give love, even as God gave of His love, the church will have enough man-power and funds to evangelize the world in one generation.

Let us break the shell that covers our affection toward God. Let us break the conventions that have bound us, to love others with words, instead of deeds. Let us go forth in faith to minister as Christ ministered. Let us make love the passion of our hearts. Let us be willing to pay price of ridicule and even ostracism. God grant that we shall go into all the world compelled by love. God grant that we shall have a benevolent attitude toward Him and others so that we shall find the supreme program and purpose and joy of all living.



ILLUSTRATIONS

JOHN H. JOHANSEN

A MIDNIGHT - A SONG

Text: Acts 16:25 - About midnight Paul and Silas were praying and singing hymns to God.

When the Royal Welsh Male Chorus was in this country in 1916, they always closed their concerts with a quartette singing, "Abide With Me." When asked why they did so, one of them said, "We were on the Lusitania when it was torpedoed in the Irish Sea. We saw a cross-wise ripple on the waves and heard a muffled explosion below. A few minutes later the boat began to list. Having been reared on the Welsh coast we were excellent swimmers. So we put on our life belts and planned to dive from the rail before she sank. We would swim under water as far as possible and meet out of range of the suction we knew would follow the sinking of the ship. We were just in time. We swam furiously on and on together. A damaged life raft floated out to us. It was useless except as something to cling to when we were tired of floating or treading water. It was suddenly dark and very cold. Our fingers, and bodies grew numb. We clung to the life raft with increasing difficulty. Without a light or sound on the sea we gave up hope of rescue and grudgingly admitted as much to one another. Being Christians we wanted a sacrament at a time like that. None of us felt good enough to pray. But we had always sung, sometimes sacred songs. We agreed to sing one stanza of a hymn and slip quietly, together into the sea. We sang;

Abide with me; fast falls the eventide;

The darkness deepens; Lord, with me abide!

When other helpers fail and comforts flee,

Help of the helpless, O abide with me.

As we finished, a claxon sounded. Our voices, carrying out over the sea, had reached a ship cruising over the spot where the Lusitania had sunk. We took heart and sang the remaining stanzas.

Guided by the music of the hymn, the crew steered directly to us, picked us up and carried us safely to shore. After that we feel the least that we can do is to use that hymn for a benediction for all of our concerts." At midnight - a song!

LOVE AND FRIENDSHIP

Text: Matt. 22:39b - You shall love your neighbor as yourself.

There is a story about Rupert Brooke standing on the deck of a liner at Liverpool, and looking at the people on the dock as they waved and shouted their farewells to friends about to sail to New York. Rupert Brooke felt lonely; there was no one to see him off, no one to wave a friendly hand. Then he saw a little boy on the dock and rushed down to him. "What is your name?" asked Brooke. "William," answered the boy. "Do you want to earn sixpence, William?" Brooke asked. William did. "Then wave to me when the boat goes," said Rupert Brooke. So, as the boat moved out, the poet watched the small figure of the boy, his only friend, waving a dirty handkerchief to him across the slowly widening gulf.

What the story implies and reveals is the need that men and women have for an environment that is not cold toward them and careless of them, but is warm with the response of heart to heart and soul to soul. So, then, the big things, the vitally important things, are love and friendship and neighborly good will.

DOORS OPEN TO ETERNAL THINGS

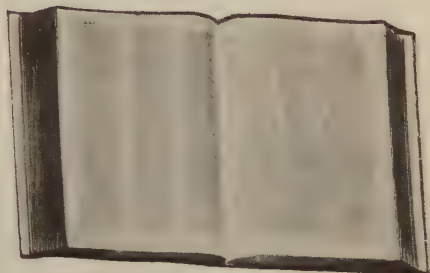
Text: Psalm 121:1 - I will lift up mine eyes unto the hills, from whence cometh my help.

Dr. J.H. Jowett, a story goes, went one day, to call on a cobbler in a sea-side place, and found him in a little, stuffy shop, working at his last. They talked together for some time, and then Dr. Jowett said, "Don't you get tired and unhappy sitting all day long in this little shop, working at one pair of shoes after another?" To which the cobbler said, "Yes, I do sometimes; and when I can't stand it any longer, I get up and open the door." And with that, the cobbler got up and went to the back of his

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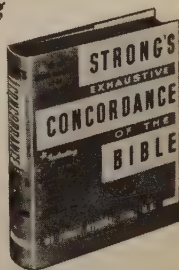
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shop and flung open the door. And there, stretching away to the shoreless horizon was the sunlit sea.

It is a story that is something of a parable. When we get tired of living and working among the stern problems and dire difficulties of this world, there are doors that we can open on eternal things, and remind ourselves that above and beyond the world all the light of the love of God still shines.

THE CALLED OF GOD

Text: Heb. 11:8 - By faith Abraham obeyed when he was called.

There is a story told about a retired sea captain who, in his day, had commanded great liners, but when he retired he went to live far from the sea in a little house in the country, where he settled down to end his days in peace. Sometimes a restlessness came upon him, and life seemed dull; but he worked off such moods in the garden which he kept neat and trim. He came to know flowers by name and to have a real love for the fruit trees in his orchard. He thought he was quite rusticated until one day a friend came to see him, and said, "I've got a chance to buy a ship. What about helping me to buy it? We can be partners in the venture and you can be the ship captain, walking the bridge again." Then the retired ship captain knew that that was about all he wanted to do. He knew that his moods of restlessness, to which he had never allow-

ed himself to give serious attention, were moods in which the sea was calling him; and now that the call had taken to itself the voice of a friend, he could no longer refuse to give attention to it. He heeded the call and went off to sea again.

Jesus, and may we not say it reverently, is the Friend who comes to make real to us the Call of God. He comes to make us attend to the voice that is already speaking in our hearts, the voice of the Divine Seeker, who has found us and is claiming us for His own.

TIME TO TURN

Text: Ezek. 33:11 - Turn ye, turn ye.

These new super thru-ways can be most confusing, especially in the vicinity of a large city.

A young lady, living in a state where the laws controlling auto-driving were relatively lax, found herself, one day, entering upon a super highway which she was to discover, had no exit for some twenty miles which would permit her to leave the four-lane drive in order that she might turn around and at long last, get her car headed in the direction she really wanted to go.

Many of us have to contend with similar problems at times. We seem unable to turn squarely about. We may be and often are ashamed of what we are doing but find it hard to admit our error. In our hearts we know that we are going in

the wrong direction, and that it is hard to turn around so as to get going in the right direction.

The woman driver could not find a place to turn around in, but she kept on driving, determined to find a place to turn. So she drove forty miles, twenty out and twenty back, in order to go the three miles necessary on the right road. Those forty wasted miles were of small consequence compared with the driving some of us must do to get back on the right road and faced in the right direction. It may not be easy for us to turn, but it is always possible, and turn you must if you would reach your proper destination.

TAKE YE HEED

Text: Mark 13:33,37 - Take ye heed, watch and pray: for ye know not when the time is...And what I say unto you I say unto all, Watch.

The news story of the 15 year old lad from New York state, who stocked himself with a modicum of food, a couple of pots and pans, a stolen automobile and a total of forty-five cents in cash and started on a run-away trip to Texas, may serve as a modern parable on the preparations made by millions for the journey unto eternity, which must be made by all of us. For some it will be the next hour, the next day, but we all know that it will come. Yet little thought is given to it, few preparations are made for it. When the forty-five cents was spent for gas, the boy found himself in a police station, where he found temporary help, contact with his family, and prospect of a court session.

But what assurance do we have that there will be a way-station somewhere between here and the coming life, where we may stop for reflection on our spiritual preparation for eternal life? None. *Take ye heed...for ye know not when the time is.*

FROM THE LIPS OF BABES

The little lady had just returned from Sunday School and when she was asked what she had learned, she replied that the class was working on a Psalm that began, "The Lord is my Shepherd, that's all I want."

June, 1955

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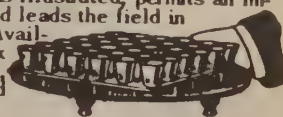
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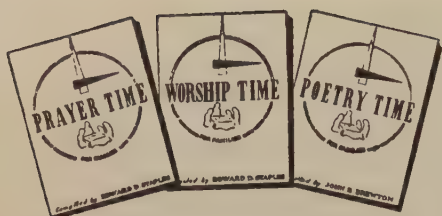
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*At first I prayed for Light --
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!*

*And next I prayed for strength --
That I might tread the road
With firm, unfaltering feet, and
win
The heaven's serene abode.*

*And then I asked for Faith --
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all around.*

*But now I pray for Love;
Deep love to God and man;
A living love that can not fail
However dark His plan.*

*And light and strength and faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.*

Ednah D. Cheney

BOOKS

CHRISTIAN DOCTRINE: A ONE VOLUME OUTLINE, John Mackintosh Shaw. Philosophical Library. 379pp. \$6

This book from the pen of the professor of Systematic Theology at Queens College, Ontario, is the most comprehensive and systematic treatment of theology to appear since A Summary of Christian Doctrine, by Francis L. Patton, more than fifty years ago.

The five sections deal successively with the Christian doctrine of God, the Christian doctrine of man and sin, the Christian doctrine of redemption, the doctrine of the Christian life, and the Christian doctrine of life after death.

Dr. Shaw is especially concerned to express the truth of the ancient doctrines in terms which have vital meaning for today. This he does in an admirable manner. All in all this is a superb book, providing a fine introduction and guide to the whole field, systematic Christian doctrine.

John H. Johansen

THE GOSPEL ACCORDING TO MARK, by Ernest Trice Thompson, John Knox Press. 255 pp. \$2.95.

In this interpretation of the Gospel According to Mark, "written primarily for laymen," Dr. Thompson takes the reader from the beginning of Christ's ministry to the Resurrection, revealing Him as He impressed the people of His day. The author's concern is to point out the significance of this most vivid of the Gospels, for the present day. This study depicts Jesus the man and the Messiah among all kinds of people, healing, teaching, constantly moving from place to place. There is a brief but helpful introductory chapter in which Dr. Thompson discusses the authorship of this Gospel, and the twin conceptions of the Kingdom of God and the Messiah.

John H. Johansen

RACE AND RELIGION, D. G. Campbell, Nevill, London. 238 pp. 15/5

This book has as its object the demonstration that Jesus was not a Jew but a Galilean. The Galileans were, it contends, an Amorite racial stock of proto-Nordics. They had repeatedly rejected Judaism. A further contention is that Paul was converted to Amoritic Christianity which Jesus had taught and not to the Judea-Christianity expounded in the Jerusalem church. The conflict between Amoritic and Judeo-Christianity is seen to continue until the middle of the second century when, due to its power to overcome heresy, the latter emerged victorious.

Apparently the author is averse to admitting that Jesus was a Jew by race and he effectively demonstrates the length to which a presupposition can carry one's thoughts. Again, the author is apparently averse to

modesty for many of his statements are amazingly bold, for example, "the fundamental teachings of the Hebrew scriptures as to the God of Judaism....were the complete antithesis of the teachings of Jesus as to His heavenly Father." Again, Jesus, "Himself was diametrically different in every respect from the coming Messiah predicted in Hebrew prophecy."

These statements serve to illustrate that the author stands virtually alone against the whole weight of modern understanding of the New Testament message concerning Jesus.

Bryce W. Shoemaker

GOD IS LIGHT, Edgar Primrose Dickie, Scribner's. \$3.00.

This book might have as its sub-title, "Revelation and Religious Conviction." Dr. Dickie does not go to extremes; he carefully examines all sides and keeps his balance. He examines reason, tradition, science, and other angles. God's "grace is illumination as well as salvation." "The weakness of liberalism is pride in its own inventiveness, the fruit of orthodoxy may be premature acquiescence. We must avoid the danger of supposing that our orthodoxy has exhausted God's richness....We must avoid, above all things, the intolerance of the closed mind." Another striking quotation to make one stop and think is this, "There is an airy, soaring head-knowledge; and there is a saving heart-knowledge. And the fault is not in the airy, soaring head-knowledge, but in the using of it to evade the challenge of God. The saints do not believe in God. They know Him."

In the midst of the present day theological maze, this book is a welcome relief. It will give orientation, guidance and illumination. God is Light, and this volume brings light into theological circles. Since God's revelation is redemptive revelation, this book keeps that clearly in mind -- Revelation, Illumination, Conviction.

W.R. Siegart

CHURCH WOMEN IN THE SCHEME OF THINGS, Mossie Allman Wyker, Bethany Press, 117 pp. \$2.00

Mrs. Wyker has had an unusual career. A member of the Disciples of Christ, she has been their representative at the World Council of Churches both when it met in Holland and more recently in Evanston. She is President of the United Church women. The purpose of this book is two-fold; It is educational in that it gives a history of the part women have played in the Christian enterprise from the very beginning; and it is inspirational in that it endeavors to stir women to service, not only in their local church but also in the great issues of modern life.

Mrs. Wyker makes clear the invaluable part that can be played by women in the church and the world. The challenge of the book is set forth in the scripture verse on the back cover of the book. "Behold, I have set before you an open door."

A.W. Copper

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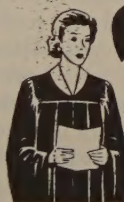
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HOW TO STUDY EPHESIANS. Joseph M. Gettys. John Knox Press. \$.75

One of the significant trends of the day is the emphasis on adult education. And this volume is an important addition to the material being so used. To bring the Bible and its message to the people is an important need.

Ephesians is an important Pauline letter. In this volume each lesson has a brief introduction, questions for original study to send the student to the Bible, questions and comments for detailed study, and questions for discussions to relate Ephesians to daily life.

This book offers distinct possibilities. The author is Minister of Education in First Presbyterian Church, Dallas, Texas, and has worked out this course in his own parish. This book will prove welcome addition to usable material for parish educational work.

W.R.Siegart

EVERYDAY LIFE IN NEW TESTAMENT TIMES. A.C.Boquet. Scribner's. \$3.50

What was the daily life of the people in the day of Jesus? How far advanced were they

MODERN WEEKEND

(From page 189)

authorities have spent millions of dollars in an effort to provide safer and better roads and saner driving.

Insurance companies and other private firms are spending millions for safety education. State, county, local and parkway police are constantly patrolling streets and highways. More and better engineered thruways are coming off the drawing boards. It appears to us that almost everyone is concerned with this needless slaughter and its accompanying waste of human and property values.

Almost everyone, that is, but the drivers.

Traffic regulations were set up as a guide for the handling of traffic, and need the co-operation of all drivers. The problem starts and could ideally end with the drivers. Who are the drivers?

You and I both know the answer to that question. It is hoped that by continually reminding drivers of safe driving through the press, radio, television and literature that traffic accidents will be reduced in the coming years. It can be done. We are the drivers. It is ours to see that driving is made safer than it has been.

in all realms of living? These and other questions this English book answers. Dr. Boquet is lecturer in Comparative Religion at Cambridge. His book is the result of thirty years study. A reading of the book certainly will help anyone to a better understanding of life in New Testament times.

W.R.Siegart

Tracts continue to flow from the presses of the American Tract Society, 21 West 46 St. New York 36, one being on how to use tracts - careful selection, smiling approach, prayerful attitude so the Holy Spirit can work, good tracts in good condition, etc., and inviting readers to become members of the Society. Their tracts have better paper, type and format than many we have seen, are brief and pointed, with Scripture references.

In a day when many Christians suffer from a sense that the world is out of control, we need to be reminded often that God is by no means baffled or bewildered by mans' muddles and foibles.

THE HAND OF GOD

(From page 196)

passed through all thy trials and adversities - God meant it unto good." Then you can say to Job, "Job, be silent for a little in thy dispute with thy friends, and let me repeat those great words of thine - He knoweth the way that I take, and when he hath tried me I shall come forth with gold." Then you can say to David, "David, hand me that harp of thine and let me strike its chords, for now I too, can sing the great song sung by thee in the day of thy affliction, - "My times are in thy hand." Then you can say to St. Paul, "Paul, loan me that inspired pen of thine, and let me write out those great verses in thy letter to the Romans, - Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us; for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord?"

JUNE, 1955

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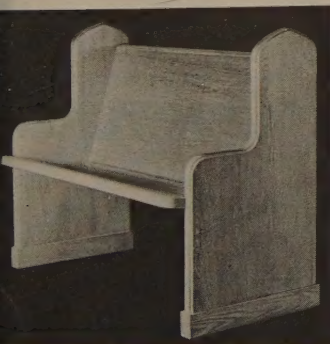
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